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supernatural communication of infallible knowledge? Is the Bible an absolutely infallible book miraculously originated? Or, is inspiration the being filled with *religious* certainty, being therefore illumination and spiritualization? It seems to us that real inspiration can produce only such results as are grounded in the nature of revelation; but revelation, being solely for redemptive purposes, makes no disclosure concerning matters of natural and historical knowledge: therefore inspiration, the correlative of revelation, can evoke neither an infallible scientific knowledge of nature and history, nor a perfect scientific thought concerning God, but can only awaken a right understanding of God's will attesting itself in the world and shaping the world for his kingdom. Moreover, we believe it would be better to say that the Bible is inspired or inerrant, not in the region of knowledge, but in the holy issue of the life of man guided by its true norm. G. B. F.

Bible Study by Books. By REV. HENRY T. SELL, A.M. Chicago: F. H. Revell Co. 1896. 12mo, pp. 273. Price 60 cents.

This is a small book, inexpensively printed so that it can be sold at a small price, especially designed for popular study. The author published a few years ago a pamphlet entitled *Supplemental Bible Studies*, which was well received. It found its way into many Bible classes, and was very helpful toward a better knowledge and a better method of acquiring knowledge of the Bible.

And now another attempt has been made to help the same class of Bible students, Sunday-school workers, Y. M. C. A. workers, adult Bible classes, and the like. In this little volume each book of the Bible is taken up in its order in the English Bible, beginning with Genesis and ending with the Revelation. In the case of each book the author has undertaken to set forth in a plain way its purpose, contents, and analysis, to indicate its relations to the other books, and to show how the divine revelation was given to man.

In all matters of criticism, both historical and literary, the book is hopelessly misleading. The dates are frequently those which Old or New Testament scholars would not approve. The author seems to be aware that questions of time and authorship are live questions about much of the biblical literature, but he does not squarely face them; he either gives the antiquated dates of Ussher or some other authority, or else says that the date may be early or late, and leaves it there.

Much of the general comment in the volume is good, and the

analyses of the books will be helpful to many. The only really helpful analysis of a biblical book, however, is the one which the student makes for himself.

To take a book of this sort and study it from beginning to end has a sort of value, and is a higher grade of study than is being attained by many Sunday schools and associations. At the same time it is the *wrong* way to study the Bible. It should be arranged chronologically to be truly understood. The historical development of Israel and of the Christian church, and the progressive revelation of God and divine truth, can only be comprehended by the historical and chronological method; and only that method of study by which these things are comprehended can be approved.

C. W. V.

The Development of Doctrine in the Epistles. By C. R. HENDERSON, D.D. Philadelphia: American Baptist Publication Society, 1896. Pp. 121.

This little book is the eighth in a series of "Bible Handbooks for Young People." Its purpose is practical and its spirit that of a wise, sympathetic, and experienced pastor. It does not, as its title might lead one to suppose, undertake to trace the progress or growth of doctrine in the apostolic letters, but rather unfolds in systematic form the doctrines contained in them. In a brief introduction the letters are arranged in chronological order, and a short account is given of their origin and contents. No strictly independent judgment is here attempted, as the author confessedly leans upon such authorities as Mayor, Lightfoot, Westcott, and Alford, who are freely quoted. James is put first in order of time, and Galatians is placed between Second Corinthians and Romans. The leading doctrines are then treated in the following order: divine revelation; God and his works; man; Christian salvation; the church; the unseen future or the issues of life; the kingdom of God or the divine law of love socially realized. These topics are treated in a vigorous and independent manner, especial stress being laid upon the ethical and spiritual life. Thus, when treating of the Christian salvation, much more emphasis is given to actual union with Christ than to the sacrifice of Christ. "Sanctification means an illumined and instructed mind. . . . Truth washes the intellect clean, and the pursuit of truth lifts above mean conversation, envious tattle, frivolous gossip, worthless books, selfish aims. It is a dangerous error to suppose that earnest study has nothing to do with saintliness. A stagnant mind breeds disgusting thoughts."